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ABSTRACT

This unit is designed to accompany a video presentation that focuses on India from the perspective of a participant in the Fulbright-Hays Seminar Abroad Program. This unit can be incorporated with a study of India's land, history, and geography. The text provides a narrative as students view contemporary pictures of India and is intended to enhance discussion and study of this major world area. (EH)

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Fulbright-Hays 1995 Summer Curriculum Project Report

"A Journey Through India Beyond the Textbook"

Christina F. M. Zawierucha

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Fulbright-Hays 1995 Summer Curriculum Project Report

"A Journey Through India Beyond the Textbook"

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October 22, 1995

Fulbright-Hays 1995 Summer Curriculum Project Report

"A Journey Through India Beyond the Textbook"

by Christina Zawierucha

Lesson Plan Goals and Objectives:

To enhance textbook knowledge of India by supplementing with information gotten by first-hand study and travel experience in India.

To have students vicariously experience the sights, tastes, feels, smells and touches of India and the ten cities visited.

To give students an insight into the differences in India within the country itself: geography, cities, housing, occupations, religions, costumes, cutoms, traditions, and transportation.

To show aspects of India that textbooks do not cover.

Lesson Plan Pre and Post Activities:

Before the video cassette presentation, students will be able to generate three questions about India that they still have after textbook readings have been done and lecture demonstrations have been given by the classroom teacher.

During video cassette presentations, students will seek answers to these three questions while watching and listening to the video cassette, and they will write the answers to their questions if and when they are answered.

After the video cassette presentation, the students will write down three new things learned from seeing the video cassette that they hadn't learned from previous class work or textbook readings and share them with the class.

After the video presentation, the students will write down three aspects about India, its culture, or its people that they would like to pursue with further research.

Lesson Plan Materials:

Video cassette on India
Script of text with slide explanations for teacher
Notebook and pen for student

Fulbright -Hays 1995 Summer Curriculum Project Report

"A Journey Through India Beyond the Textbook"

by Christina Zawierucha

Introduction:

India is a country of extremes, a land of color and contrast, of richness and poverty, of beauty and ugliness, which the textbooks simply do not do justice to and are unable to capture in print. It isn't until you feel, see, breathe, and taste India that you that you can appreciate it for the jewel that it is.

1-1 Taj Mahal

The very name of the country itself conjures up images of brilliant silks, unusual spices and fragrant flowers, bearded holymen and fervent pilgrims, thatched huts and lush green mountain trails, sacred cows and sacred rivers where devout believers immerse themselves in prayer. It is a land of snake charmers and dancers, of elephants and camels, of palm-fringed shores and gorgeous sandy beaches. It is Hindu deities adorned in fragrant jasmine, elaborate temple towers outlined against the sky. It is Mother Teresa assisting the sick and poor and blessing her guests. It is saffron and silver, ruby and ivory, gold and emerald. It is parching winds and thirst-quenching monsoons. All this implies the varied nature of India's landscape and culture, with each of its cities having a color and flavor of its own that only experiencing them can teach (Jacobson 5).

1-2 Indian bride
1-3 Spice vendor *1-4 Flower seller*
1-5 Bearded monk *1-6 Four pilgrims*
1-7 Thatched hut *1-8 Terraced hills*
1-9 White cow *1-10 Ghats bathers*
1-11 Snake charmer *1-12 Potted dancer*
1-13 Elephants *1-14 Camel cart*
1-15 Houseboat *1-16 Sandy beach*
1-17 Flowered deity *1-18 Temple tower*
1-19 Mother Teresa *1-20 Robed monk*
1-21 Silver elephant *1-22 Children*
1-23 Ivory piece *1-24 Lady in gold*
1-25 Garden scene *1-26 Rickshaw*
1-27 Lotus greenery *1-28 Himalayas*
1-29 Zawierucha at Taj Mahal

"Namaste":

"Namaste!" My name is Christina Zawierucha, and I have been a recent recipient of this past summer's Fulbright-Hays Scholarship to India. For five-and-one-half weeks I was privileged to study and experience India and travel to ten of her cities. Therefore, the aim of this presentation is to enhance a student's view of India by supplementing what the textbooks fall short of, to let you vicariously take a journey through India through my eyes and experiences. By the way, "Namaste" or "Namaskar" is the traditional greeting in this subcontinent. It means "I bow to the Divine in you."

Video cassette will not include slides here.

Zawierucha will be dressed in an Indian saree and will have a map of India as a visual aide.

Zawierucha will talk briefly about the Fulbright experience, about the goals of this video presentation, about India's geography, and about India's population.

India is approximately one-third the size of the United States. It stretches almost 2,000 miles from north to south, and some 1,800 miles from east to west, covering about 1,200,000 square miles. The waters that surround

this country, which is north of the equator, are the Bay of Bengal, the Indian Ocean, and the Arabian Sea. The countries which neighbor this subcontinent are Pakistan, Afghanistan, Nepal, Tibet, Burma, Malaysia, Bangladesh, and Sri Lanka (Jacobson 10).

India's population is the second largest in the world (second only to China), an incredible mosaic of more than 860 million inhabitants, speaking 17 recognized state languages and hundreds of lesser languages and dialects and living in 25 states and seven territories flung across a land approximately the size of continental Western Europe (Jacobson 5).

Please follow me as we journey through ten different cities in India. "Namaste."

Delhi:

Delhi is the capital of the world's largest democratic nation and also the third largest city in India. The metropolis of Delhi is actually composed of two parts: Old Delhi and New Delhi. Hindu and Muslim rulers built grand structures during medieval times to commemorate their power. Throughout Delhi are remnants of forts, palaces, towers, tombs, arches, and walls, each a tribute to human effort and earthly power and wealth (Jacobson 43).

1-30 Red Fort Gate

1-31 Sign at Red Fort

The russet sandstone walls of the Red Fort loom over the city of Delhi. Built during the reign of Mughul Emperor Shah Jahan, this fort dates back to the time when the maharajah rode into the streets on an elephant or in a huge wooden cart pulled by an elephant as a display of pomp and power. The fort's construction was begun in 1638 and was completed ten years later. The lattice-work breezeway that looks like lace was intricately carved out of marble to cool the emperor's chambers, and the "Hall of Private Audience" was the luxurious room where he would hold private meetings. Envision a throne centered on top of the marble structure that was made of solid gold and had figures of peacocks standing behind it inlaid with precious stones — rubies, emeralds, sapphires, and pearls. This masterpiece was broken up and looted by the Persians in the 1700's. They also removed the precious jewels from each of the flowers which abundantly surrounded the fort and removed the silver ceiling, so today it is a pale shadow of its former glory (Crowther and Raj and Wheeler 137). Also within the walls of the Red Fort is the delicate white marble Pearl Mosque which, even today, draws impressive throngs of worshippers (Jacobson 44).

1-32 Red Fort Gate

1-33 Wooden elephant cart

1-34 Lattice-work breezeway

1-35 Hall of Private Audience

1-36 De-jeweled flower

1-37 Pearl Mosque

An experience with just as much excitement as seeing the monuments, is a walk through the streets of Old Delhi. A peddler on a bicycle rickshaw takes you from the

1-38 Bicycle rickshaw ride

1-39 Rickshaw ride

Old Fort to the center of old town. The sites are varied and unusual where people of a thousands backgrounds mingle in 100 degree heat. Turbaned Sikhs and dhoti-clad Hindus walk next to Indian ladies in silk or cotton sarees or Muslim women in back veils and dark-flowing robes. Pavement vendors hawk their wares of fruit and vegetable, grain and pastries, flowers and floral wreaths, silver and wedding necklaces. Among the clutter, crowds, and cacophonous confusion, one must be careful of the cows along the streets and alleyways, and of the three generations of monkeys who scamper overhead. One custom in India similar to our Valentine's Day is called Raksha Bandham, a holiday for brother/sister relationships. The girls, both sisters or friends, tie a colorful braided rope bracelet on their "brother's" right hand wrist. It is a symbol of love, care, and protection. This is called a "rakhi." During this holiday, sisters pray for the welfare of their brothers, and brothers vow to protect sisters under all circumstances. This occasion must be celebrated on the full moon in August (Bhardwaj).

1-40 Old Delhi crowded streets

1-41 Men on Old Delhi street

1-42 Fruit sellers *1-43 Vegetable sellers*
1-44 Grain vendors *1-45 Cake seller*
1-46 Donut Seller *1-47 Flower sellers*
1-48 Decorative floral strands
1-49 Glass showcase of silver
1-50 Gold wedding necklaces
1-51 Cow on Old Delhi street
1-52 Monkeys in Old Delhi
1-53 Rakhi bracelet shop

1-54 Rakhi bracelets

Another monument, a soaring tower of victory that reaches 73 meters high, is the Qutab Minar Tower. It has five distinct stories, each marked by a projecting balcony. The first three stories are made of red sandstone, the fourth and fifth of marble and sandstone. This ornate structure, originally commenced in the year 1193, has worn the centuries remarkarbly well considering that today it only has a slight tilt (Crowther and Raj and Wheeler 143).

1-55 Qutab Minar Tower

At the foot of the tower stands the first mosque built in India, which also began construction in 1193. The original mosque was built on the foundations of a Hindu Temple, and the inscription over the east gate states that it was built with materials obtained from demolishing "27 idolatrous temples" (Crowther and Raj and Wheeler 143).

1-56 Quwat-ul-Islam Mosque doorway
1-57 Avenue of columns
1-58 Avenue of columns
1-59 Mosque tomb
1-60 Zawierucha in doorway

The Iron Pillar stands in the courtyard of the mosque. Considering that the pillar was made over 2,000 years ago, it has not rusted, and scientists have never discoverd how it could be cast with the technology of the time. It is said that if you can encircle the pillar with your hands while your back is to the pillar, your wish will be fulfilled. Do you think I got my wish (Crowther and Raj and Wheeler 144)?

1-61 Iron Pillar

India has one of the largest Muslim populations in the world, nearly 100 million adherents to the faith, some 11.5% of the population. Jami Masjid, the great mosque, is both the largest mosque in India and the Emperor Shah Jahan's last architectural extravagance. Begun in 1644, the mosque was not completed until fourteen years later (Crowther and Raj and Wheeler 138). In every town, village, and city, Muslims and Hindus have lived side by side for centuries, despite the fact that they sometimes

1-62 The Great Mosque

1-63 Door of Great Mosque

1-64 Arch and dome of Great Mosque

provoke one another. Their mosques and temples bear tangible witness to the cultural wealth they have shared (Jacobson 25).

This tomb, built in the mid 16th Century, was the precursor for the Taj Mahal and is an early example of Mughul architecture. Humayun's Tomb is a building lighted by high arched entrances, topped by a bulbous dome, and surrounded by formal gardens. This red and white sandstone, black and yellow marble tomb houses the remains of Humayun and his wife (Crowther and Raj and Wheeler 140-141).

1-65 Humayuan's Tomb entrance

1-66 Arch with Humayuan's Tomb
1-67 Zawierucha at Humayuan's Tomb

1-68 Steps at Humayuan's Tomb

Driving around Delhi, one cannot miss India Gate. It is one of New Delhi's memorial structures honoring members of he Indian armies who fell in World War I (Jacobson 50).

1-69 India Gate

This is the building where Mohandas Gandhi stayed while he was in Delhi, and it is also where he was assissinated while praying in the garden. Revered by the masses, who called him Mahatma (Great Soul) and Bapu (Father), Gandhi inspired both Hindu and Christian concepts of love and non-violence and urged Hindus and Muslims to love one another and treat each other with kindness and equality. He argued that truth and love could move the world, and he preached against the evils of an urban, industrialized society as well as foreign domination. In January 1948, while Gandhi prayed in this garden, a Hindu fanatic assassinated this saintly leader. The footprints mark the path he strode before he died. Called the "Father of Modern India," this spiritual father of Indian independence was cremated on black marble in a beautiful park in Delhi (Jacobson 18).

1-70 Gandhi's friend's house

1-71 Gandhi's room in Bombay

1-72 Garden where he thought and prayed

1-73 Close-up of Gandhi

1-74 Footsteps to where Gandhi died

1-75 Gandhi's marble funeral pyre

While in Delhi, we as foreigners were oftentimes invited as guests to observe portions of Indian weddings. These are especially spectacular events with ornamental floral wedding arches decorated with green mango leaves, asoka leaves, jasmine, marigolds, and many other fragrant flowers which are to augur good luck and prosperity (Narayan and Nagaswami 80.) The well-to-do may have colored lights decorating the garden, uniformed musicians, and huge feasts of elaborately prepared foods. All Hindu weddings are plotted according to the sacred lunar-solar calendar and celebrated in a gorgeous array of exuberant joy (Jacobson 22). This bride, who is awaiting the ceremony with her brother, is dressed in the traditional wedding silks of red and gold, adorned with sumptuous gold jewelry, and has painted hands and feet. Modern wedding dresses can be seen in this store window. After the complex religious ceremony is performed, oftentimes the bride and groom are seated on royal thrones to meet their guests who bring a host of lavish gifts and cash payments (30). The official age of marriage is 18 years for girls and 21

1-76 Wedding floral arch

1-77 Wedding orchestra

1-78 The bride and her brother
1-79 Bride

1-80 Painted hand
1-81 Modern wedding dresses
1-82 Leaf arch
1-83 Floral wedding arch/canopy
1-84 After the wedding ceremony
1-85 Night-lit garden and thrones
1-86 Bride and groom on thrones

years for boys (Narayan and Nagaswami 71). Most marriages, in cities as well as in villages, are arranged by elders, and almost all young people happily abide by the choices made for them. As Indians are fond of saying, love usually comes after marriage, rather than before. However, among college-educated young people, so-called love marriages are becoming more common here (Jacobson 30).

There are several external symbols which can identify a married woman. One is by the Mongal suthra or the yellow cord worn on the neck symbolizing the thread of life. Another is bangles on the wrists. A third is silver toe rings on the second toe of both feet, and fourth is the red powder kumkum on the forehead at the base of the central parting of the hair (Narayan and Nagaswami 72). The talik on the forehead, worn by many Indian women, represents the third invisible eye of knowledge. This mark provides the visual focus of the face and provides a concrete center of attraction (66). However, today the talik is mainly cosmetic ornamentation worn in different shapes and colors to complement Indian attire.

1-87 Married woman from Madras

In India, the structure of Indian society is the joint family. The ideal household consists of three or four generations and larger groups of relatives all living under one roof — working, worshipping, eating, and laughing together. After marriage, most young women expect to live with their husband's relatives. Hierarchy, very important in India, is even important in the home. Generally, elders command more authority than younger family members, and males more than females (Jacobson 30).

1-88 Family of bride

1-89 Family of bride

One of the most modern structures and well as new-found religions in India in the Baha'i House of Worship and the Baha'i Faith. The design of the building is inspired by the lotus, the symbolic flower of India representing purity. The House of Worship is surrounded by nine large pools of water, and the building has nine sides — nine being the highest digit and symbolizing comprehensivensss, oneness, and unity. The Baha'i Faith is an independent world religion established 150 years ago under the teachings of a prophet born in Persia in 1844 (pamphlet).

1-90 Baha'i House of Worship

1-91 Reflecting pools at Baha'i House of Worship

Jaipur:

The capital of the state of Rajasthan is Jaipur, known as the Land of Princes. Jaipur 's buildings in its old, walled city are constructed from pink terra-cotta sandstone, thereby giving Jaipur its nickname the "pink city" (Crowther and Raj and Wheeler 370).

1-92 Palace of the Winds

1-93 Camel cart in Jaipur

The Palace of the Winds is Jaipur's most famous landmark. Built in 1799, it is a fantasia of 953 semi-

1-94 Palace of the Winds

octagonally-shaped honeycombed windows set in a rose-colored five-story facade. Because ladies of the royal court and household could not be seen by the public, the Palace of the Winds enabled them to look out at everyday life and festival processions without jeapardizing their modest seclusion (Jacobson 93).

The people of Jaipur in the state of Rajasthan dress in very vibrant colors to contrast with the parched desert colors of the land. They are mainly musicians, dancers, puppet makers, craftsmen, and farmers.

The Rajput courts traditionally featured music and dance. Emblems of happy prosperity were signified in their folk dances by brilliant costumes, agile bodies, and painted pots atop their heads (Jacobson 97).

Many of the artisans in India practice ancient crafts which have been handed down from generation to generation. Pottery artisans create beautiful luxury items, but they also handcraft articles necessary for common everyday life. The potters use ordinary clay to shape, mold, paint, and fire it into useful vases, bowls, plates, jewelry, and other ceramic items (Jacobson 77).

Cotton cloth printing is done by hand. First, the material is hand stamped with blocks of color and design. Each different color and design is a separate step. Second, the material is prewashed to remove access dye. Third, the cloth is hung to dry, and, fourth, it is pressed into folded product for sale.

Hand-made paper, which is embedded with real marigold and rose flower petals and green grasses, is also a product of Jaipur. Ladies shread the flowers which are then sent through a pulp press. The sheets are cut and dried and then flattened into useful items such as notebooks, cards, and stationery.

Jaipur also has basket weavers, loom weavers, wool dyers, and sewers.

In unskilled labor, field labor, and rural artisans, the women get less pay than men. In skilled labor, government organizations (both at the state as well as central levels), in professional skills, in white collar jobs, schools and universities, the salaries of men and women are on par (Narayan and Nagaswami 81).

Amer Fort, often called Amber Fort, is where the royal house in Jaipur held court for seven centuries. It is strategically located high on the rugged hills outside of town. Tourists, like myself, riding painted elephants, can ascend to the fort to see the magnificent courtyards, gateways, pavillions, and glittering chambers of inlaid mirrors

1-95 Pink dancer and musician

1-96 Three-piece orchestra

1-97 Green skirt dancer
1-98 Gold and fuchsia dancer
1-99 Dancer with five ceramic pots
1-100 Puppets

1-101 Pottery maker at wheel
1-102 Powdered clay
1-103 Lady grinding blue color
1-104 Men painting design
1-105 Kiln for pottery
1-106 Pottery display

1-107 Cotton design dyeing
1-108 Applying block with second color
1-109 Rinsing the cotton of access dye
1-110 Line-drying cotton cloth
1-111 Zawierucha at drying
1-112 Pressing the cloth

1-113 Ladies at flower paper press
1-114 Pressing the pulp
1-115 Ladies cutting the paper sheets
1-116 Drying the paper sheets
1-117 Pressing the paper flat

1-118 Basket weaving

1-119 Loom weaver

1-120 Wool dyed and drying

1-121 Boy at sewing machine

1-122 Amber Fort
1-123 Zawierucha at Amber Fort
1-124 Elephant ride *1-125 Elephant ride*
1-126 View to top
1-127 View at top *1-128 View at top*
1-129 Mirrored wall *1-130 Mirrored wall*
1-131 Colored window
1-132 Mirrored ceiling *1-133 Close-up*

(Jacobson 93). Lord Ganesh, the elephant-headed deity who is the son of Lord Shiva and his Consort Parvati, watches over the doorway at the Amber Palace's Ganesh Gate. Ganesh obtained his elephant head due to his father's notorious temper. Returning from a 16-year pilgrimmage of prayer, Lord Shiva discovered Parvati in her room with a young man. Never pausing to think that his son had grown to manhood in his absence, Shiva lopped off his head. Parvoti was so upset that she threatened not to eat until the head was restored, but the head must be gotten by taking the head of a child from an unfit mother whose back was to the child. This happened to be the head of an elephant, since all the human mothers were carefully watching their children. Ganesh is one of the most popular of the Hindu deities. He is the god of prosperity and wisdom and is consulted before any endeavor or journey (Bhardwaj).

1-134 Ganesh Gate

1-135 Ganesh Gate close-up

1-136 Statue of Ganesh

1-137 Carved Statue of Ganesh

Aurangabad:

On his visit to India in the late 19th Century, Mark Twain wrote: "In religion, all other countries are paupers. India is the only millionaire." At all times and everywhere, the people of India are engaged in interaction with the divine, seeking to make things better in this life — or the next. The diversity of religions in India is incredible. Hindus, Muslims, Buddhists, Parsis, Jains, Christians, Sikhs and others all worship in their own ways. Temples, shrines, mosques, synagogues, and churches decorate both urban and rural landscapes (Jacobson 21).

2-1 Scenery at Ajanta Caves

Two of the most famous places of worship for several religious sects are located near Aurangabad. These are a series of temples carved out of living mountain rock over 14 centuries. The Ajanta and Ellora Caves are ranked high among the greatest wonders of the world (Jacobson 140). I, personally, feel that India needs a good P.R. person — someone to advertise these caves to get them the world-wide recognition they deserve.

2-2 Cave Greenery

In 1819 a British tiger hunting party accidentally stumbled upon the caves, and their beauty was unveiled. Their isolation along a semicircular forested gorge with a river flowing below (Jacobson 140) had contributed to the fine condition of preservation that they are in today (Crowther and Raj and Wheeler 553).

2-3 Fulbrighter carried in chair

2-4 Zawierucha at caves

From about the 2nd Century B.C. to 650 A.D., wandering Buddhist monks chose a site for their meditations. Twenty-nine caves were carved over the centuries by skilled artisans as well as monks. The cells were called "viharas"; the temples with stupas inside were called "chaityas." The caves are sumptuously decorated with painting and sculptures of people, animals, deities, and portrayals of what life for the nobles was like centuries ago.

2-5 Monks' cells and monasteries

2-6 Stone temples

2-7 Temple interior

Since the princely Buddha gave up three luxurious palaces, forty thousand dancing girls, a lovely wife, and a beautiful child in order to meditate upon eternal truths and become the Enlightened One, the cave murals were intended to instruct the monks on the tempations of the secular world and remind them to adhere to a better life of prayer, contemplation, and meditation (Jacobson 26, 140). In cave 26 there is a huge sculpture of the "reclining Buddha," relaxing as he prepares to enter Nirvana, having resisted all temptations and sensual delights of the world (Crowther and Raj and Wheeler 556).

2-8 Temple carving

2-9 Zawierucha at reclining Buddha

Whereas the Ajunta Caves are noted for their paintings, the 34 Ellora Caves are remarkable for their sculpture. Chronologically the Ellora Caves start where the Ajunta Caves finish — around the 7th Century A.D. (Crowther and Raj and Wheeler 550). At these caves three religions are represented: Buddhism, Hinduism, and the Jain faith. Four centuries of intense labor were needed to create these excavations which could equal the pyramids or the Great Wall in their remarkability (Jacobson 142). The most astonishing and magnificent of the temples is the Kailasa Temple which is simply overwhelming in its size. It was carved from the top down requiring some 200,000 tons of rock to be dug away as the pillars, podiums, columns, elephants, spires, cat walks, and deities began to emerge (142). It is twice the size of the Parthenon in Athens and is one-and-a half times its height (Crowther and Raj and Wheeler 551).

2-10 Falls at Ellora Caves
2-11 Temple caves
2-12 Temple caves
2-13 Zawierucha on cat walk bridge
2-14 Group on cat walk bridge
2-15 Temple cave
2-16 Zawierucha at temple cave
2-17 Carved elephant at temple
2-18 Buddha inside temple
2-19 Temple carving
2-20 Temple carving
2-21 Temple pillar

Since India is very much a self-sufficient country, its foremost business is agriculture. Food must be produced for nearly 900 million people; therefore, more than 75% of India's population lives in villages in order to sustain the Indian people with the food they need to survive. Some farmers live in hamlets of thatched huts; others live in larger settlements of stone houses with tile roofs. People use braided leaves, straw, and pine needles to thatch their roofs. Others use materials such as plastic sheets or scrap metal sheets. Once a year or once in two years, depending on the monsoons, the thatch needs to be renewed. The floor in the village huts is a mixture of cow dung and water. It is sprinkled and swept even and then dried, which makes the ground firm as though it were cemented. This mixture holds down the dust and at the same times serves as a pesticide (Narayan and Nagaswami 79).

2-22 Aurangabad farm

2-23 Goat herder and goats

2-24 Thatched hut

2-25 Farm dwelling

2-26 Cart and oxen

2-27 Cart, oxen, and plow

The farmers' implement of choice is the bullock-drawn plow, although some are able to afford tractors. Wheat, rice, barley, soybeans, lentils, fruits, vegetables, sugar cane, cashews, and a myriad of other crops are grown in time-tested methods. Some regions have more abundant crops due to newly drilled wells (Jacobson 35).

2-28 Oxen plow

2-29 Irrigation well

Villagers work from before sunup until after sundown at numerous tasks on the farm. The threshing and plowing is usually done by men while the sowing, weeding, transplanting, and harvesting is done by women. Although children are not supposed to work in the farms, you will often see them right alongside their family members helping out because school for these children is, unfortunately, not enforced or unavailable because of distance from a school.

2-30 Workers on farmland
2-31 Workers with basket

2-32 Ladies weeding or picking crops

2-33 Girl in red and yellow dress
2-34 Children on farm
2-35 Children on farm

In the lives of the villagers cattle have a very special place. Cows, bullocks, and water buffaloes have essential roles in village economy. They are needed for nutrition, as draft animals, and their dung is vital for both fuel and fertilizer (Jacobson 35). The slaughter of cattle is forbidden in Hindu religion. Cows are sacred, especially the white ones with the hump. They are revered because the cow stands as an example of service and sacrifice, great principles of life. The cow gives wholesome milk to everyone irrespective of caste, creed, religion, color, sex, or age and in turn expects nothing and hardly takes anything in return (Narayan and Nagaswami 35). During the Hindu festival of Divali, bullocks are pampered. They are decorated with painted designs, their horns are painted, or they are adorned with ornaments (Jacobson 36).

2-36 Oxen cart

2-37 Hay wagon

2-38 Close-up of hay wagon

2-39 Oxen with painted horns

Bombay:

Although some would say India's cultural heart is located in its villages, others say the cities are the future of India. Townsfolk and villagers looking for opportunities are migrating to the cities, like Bombay and Calcutta, in record numbers (Jacobson 38). Twelve million people live in Bombay, which is the economic, commercial, cultural, and textile powerhouse of the nation and the most industrialized city in the entire country (135). Bombay has a fine harbor on the Arabian Sea, and the city itself is quickly becoming a mini-Manhattan with India's tallest building and world's busiest ports. Once nothing more than a group of malarial mud flats and low-lying swamp lands, Bombay was passed on to the British by its Portuguese occupiers as a wedding dowry (Crowther and Raj and Wheeler 508).

2-40 Arabian Sea

2-41 Bombay coastline

2-42 Bombay coastline

2-43 Gateway of India

As you can tell by the lugubrious nature of the weather, the monsoons are about to arrive. Around April and May the heat begins to build to temperatures that soar well above 100 degrees Fahrenheit. The higher the temperatures, the faster the monsoons come. Many times the rains come in mid-June or early July, when they are expected, and continue until mid-September. As was the case this summer, the monsoons are frequently delayed, and sometimes, they dreadfully fail altogether. Prior to the monsoon's arrival, foreboding dark clouds fill the sky, the fierce winds bend the trees and palms, and the waters

2-44 Close-up of Gateway of India

2-45 Zawierucha at Gateway of India

2-46 Waves crashing breakwall

churn. Sheets of water flood from the sky along with thunder and lightning. In one day the thirsty earth and fields can turn from dessicated dryness to lush emerald green landscape. Sometimes it rains for one hour and then clears. Other times it pours for hours on end, perhaps even days. But whenever the monsoons come, the people sing and dance in happiness for the rain means life to this parched sub-continent (Jacobson 12).

2-47 Waves crashing and palm trees swaying

There are major housing shortages in Bombay; despite this, 500 new residents arrive to this city every day. Jobs can be found — even if you simply peddle your craft or products in the street; however, living space is at a premium, if able to be had at all. Millions of people are jammed into inadequate tenements and slums because municipal authorities find it impossible to meet the demands for living space fast enough. Since Bombay is considered the "Hollywood of India" where hundreds of films are produced each year, many flock here with hopes and promises for opportunity (Jacobson 135-136).

2-48 Yellow and blue tarp tents

2-49 Bombay slums
2-50 Bombay slums
2-51 Bombay slums

2-52 Bombay tenement building

2-53 Movie billboard

Throughout Indian cities there are varied forms of street transportation. These include metered yellow and black taxis, yellow and black three-wheelers, bicycle rickshaws, people-drawn rickshaws, motorcycles, and overcrowded buses.

2-54 Bombay traffic
2-55 Metered taxi and three-wheelers
2-56 Yellow three-wheeler
2-57 Bicycle rickshaw
2-58 Man-pulled rickshaw
2-59 Motorcycles
2-60 People on crowded bus

Another of the religions of India is Jainism which was started 25 hundred years ago by an ascetic mendicant known as Mahavira. This religion preaches strict nonviolence. All life and all creatures are sacred to the Jains. They do not believe in killing anything; therefore, very strict orthodox monks and nuns use a whisk to sweep the path in front of them so they will not mistakingly kill an insect or an earthworm. They wear a gauze mask to cover their mouths to avoid swallowing even the smallest bug, and many strain their drinking water through a fine cloth to prevent the injestion of tiny aquatic creatures (Jacobson 27). Jains eat nothing considered a "root" plant or vegetable, only fruit or vegetables grown above the ground which does not kill the mother plant when taken can be eaten, such as apples, tomatoes, peas, grapes, cucumbers, and the like. Jains have followed non-agricultural pursuits such as commerce and banking since even plowing the earth could cause the deaths of animals or small creatures (27).

2-61 Jain Temple and milk cart

2-62 Jain Temple

2-63 Mosaic lotus at temple entrance

2-64 Jain temple with rice and candle offerings

2-65 Jain temple offerings

2-66 Close-up of Jain temple offering

2-67 Jain temple altar

2-68 Jain temple altar

2-69 Mirrored walls in Jain temple

2-70 Old man and his aged mother

Jain temples are richly decorated and beautifully appointed. Offerings are made in rich designs of colorful rice with candles and sweet pastries laced in silver foil. Silver statuary and marble walls with brilliant mirrored murals provide a radiant setting for personal prayer (Jacobson 27). The old man, a follower of the Jain faith, was selling fish food at the temple's reflecting pool in order to support himself and his very aged mother.

Although no photograph can be provided to represent the Parsis religion in India, it has existed very strongly in Bombay since the British takeover in 1670. The Parsis who settled there, built their Tower of Silence five years after their arrival. Since the Parsis hold earth, water, and fire as sacred and, therefore, will not bury or cremate their dead, the bodies are laid out within the towers to be picked clean by vultures. The funerals occur twice daily at specific times, and the towers are very carefully shielded from the public's view (Crowther and Raj and Wheeler 508).

The Godrej Company in Bombay began their factory, housing development, and school three generations ago. It is what we in the United States would consider a private school specifically for the children of employees of the Godrej industries. About 2,000 children of 10,000 factory workers are taught here from pre-kindergarten to the tenth grade. Older students in white uniforms, took us through the building, its library, and different classes while they were in session. Kindergarten and first grade students were dressed in uniforms of pink gingham, while second, third, and fourth graders were in blue gingham. All artwork photographed here was from these elementary groups. Classrooms were large open rooms with no desks, walls, or windows so that it appeared as though pupils were studying outside in the gardens surrounding the school. Classes that were observed were in music, dance, thumb painting, and ceramics. Students looked happy to be there and curious about learning — and us.

Though by law education is compulsory, it is not practiced or enforced in the practical sense. The average literacy rate in India is only 52%. This breaks down to about 60% for males and 40% for females. Since 75% of India's population lives in villages, many of them do not attend school; therefore, both private and government organizations are working to conduct adult educational programs at night. One common expression in India is "Teach the mothers and you teach the children." The aim is to increase the literacy rate as quickly as possible. There is a pattern to the educational program in India. Although there is no kindergarten or preschool, the programs are mushrooming. Elementary school, which begins at age five, is first grade through fifth grade; middle school is sixth grade through eighth grade; lower secondary is ninth and tenth grades; upper secondary is eleventh and twelfth grades; first degree bachelor takes three years; post graduate study is two more years. India has 190 universities and more than 25 colleges and institutions of higher learning. In some schools and colleges the language of instruction is English. In other schools it is the regional language. The compulsory subjects that are taught in schools up to high school are English, the regional Indian language, mathematics, science (including botany, zoology, physics, and

2-71 Godrej School sign

2-72 Student bulletin board

2-73 Students welcome Fulbright group

2-74 Upper classmen at desks
2-75 Upper classmen at desks

2-76 Students showing their work
2-77 Cover of literary magazine

2-78 Teachers' library
2-79 Library computer

2-80 Zawierucha with students

2-81 Student artwork
2-82 Close-up of thumbpainting

2-83 Owl mosaic
2-84 Clown mosaic

2-85 Paper-cut rooster
2-86 Ceramic fish

2-87 Clay sunshine
2-88 Clay statues

2-89 Lunchtime at school
2-90 Pre-kindergarten open classroom

2-91 Pre-K exercise class
2-92 Pre-K dance class

2-93 Pre-K pretend cooking class
2-94 Pre-K building block playtime

2-95 School girls

2-96 Raincoats for walk home

2-97 Students wave"goodbye"

chemistry), social studies, history, and geography (Narayan and Nagaswami 105-108).

Cochin:

Cochin is part of the state of Kerala. It is a tropical paradise with palm trees and coconut trees in a Caribbean-type setting. Early in the morning you can see wooden houseboats or boats with hand-sewn fishing nets poled down inland waterways. The shores are covered with luxuriant green foliage or white sandy beaches. Cochin is beautiful.

2- 98 Palm-fringed garden in Cochin
2- 99 Palm-fringed garden
2-100 Boat in distant waters

2-101 Wooden houseboat
2-102 Wooden houseboat

2-103 Fishing boats
2-104 Fishing nets

2-105 Fishing nets
2-106 Zawierucha at dock

Kerala has the highest literary rate of any of the states in India. Here it is 91% as compared with 52% from the rest of the country. Women's status is high; in fact, it is more a matriarchy with wealth and influence being transfered down the female side of the family. It has a high political consciousness, its medical care has improved, and this state exports large numbers of professionals — doctors, nurses, scholars, and teachers (Jacobson 187).

2-107 Cochin school singers
2-108 Cochin school dancers

2-109 Percussion music class
2-110 Zawierucha with high school pupils

In Cochin, among the tropical setting scenery, all religions seem to get along in harmony. Here one can find Muslim mosques, Hindu temples, Christian churches, and a Jewish synogogue. The present synogogue at Cochin dates from 1568. Jews sought asylum in India on the west coast near Cochin around 587 B.C. (Narayan and Nagaswami 26). Many of India's Jews have departed or died; the population is dwindling. In fact, there has been no rabi withing living memory, and only a few people under 50 years of age remain who practice the Jewish faith. When they die, the synogogue will become a museum (Crowther and Raj and Wheeler 666).

2-111 Jewish Synogogue

Cochin also features a unique form of dance drama called Kathakali. Having taught in Beijing, I find much similarity in the spectacular costumes and make-up with Chinese opera. The dance originated about 400 to 500 years ago. All the dances are based on stories from the Ramayana and Mahabharata, two epics of Indian Hindu mythology. All props are designed and made out of natural materials. Powdered minerals and the sap of certain trees are made into the bright facial make-up; wigs are made from the beaten bark of certain trees and are dyed with fruits and spices; coconut oil is used for mixing up the colors; burnt coconut oil is used for the black paint around the eyes; and egg plant flowers tucked under the eyelids are used to turn the whites of the eyes deep red (Crowther and Raj and Wheeler 666). The make-up process takes two to three hours before the performance, and the performance lasts all night until about four o'clock in the morning.

2-112 Kathakali dance demonsiration

2-113 Kathakali dance make-up class

2-114 Kathakali make-up poster

2-115 Make-up application before show

2-116 Kathakali dance performance

2-117 Kathakali dance performance

The Roman Catholic churches that I visited in India were quite traditional. I did find that some of the Madonna statues were draped in material to resembled the Indian saree. Altars and shines were adorned gradiously, and the main altar oftentimes had the center Christ or cross resting on a lotus flower — the symbolic flower of Indian devotion.

2-118 Roman Catholic Church in Cochin

2-119 Madonna in saree

2-120 Decorated side altar

2-121 Main altar in church

Madras:

Madras is a large city in India, but it is not as overcrowded as some of the other cities are. It is a very pleasant urban area, and the buildings and structures are quite lovely and modern. Madras seems to be much cooler because, like Cochin, it borders on the sea, and this insures a nice supply of refreshing sea air.

2-122 Train station in Madras

2-123 University in Madras

2-124 Street scene of Madras

Madras was the site of the first important settlement of the East India Company founded in 1639 (Crowther and Raj and Wheeler 692). When the British arrived, they found Christianity well estabiliched here, apparently having been brought to India by the apostle St. Thomas in the 1st Century. The sainted follower of Christ came to India in 52 A.D. and died in India in 72 A.D. The apostle's remains are said to be entombed at San Thome Church (Narayan and Nagaswami 26).

2-125 St. Thome Church in Madras

2-126 Sign on St. Thomas's tomb

In 1991 the Jezuit priests initiated the SEEDS Program — an institution and place built to house, assist, and teach street children who have run away from home because of abuse, poverty, or neglect. The workers and priests pick up children off the streets who look lost or desperate, especially at railway and bus stations. They provide the necessities they need: food, clothing, shelter, medical help, counseling. The children range in age from three years to twelve years old. The hope is that someday, after successfully completeing their education in this program and securing a healthy lifestyle and job, these children will return to teach others who are in the SEEDS Program.

2-127 SEEDS classroom
2-128 SEEDS classroom

2-129 SEEDS classroom

2-130 Children in classroom

2-131 Child with balloon

2-132 Zawierucha at blackboard

2-133 Children in class

Much of what Indians learn in the areas of ancient crafts, dance, drama , music, the arts, and religion is done by passing down the knowledge from one generation to the next. Music teachers or gurus often teach people with similar talents and aspirations. In fact, the teaching and learning process never seems to end in India; it is oftentimes a lifelong quest for perfection. For example, one guru at 70 years old was studying under his guru of 90 years of age. There is no age limit for the seeking of wisdom and knowledge. These students of music are studying under the talents of the musician and master with the musical instrument called the veena, which is a stringed

2-134 Music guru and his students

2-135 Veena musical instrument

and freeted instrument similar to the sitar. Since Indian music is based on a different tonal system than that of the West, its chords and harmonies sound rather strange. Music is one of the most unusual elements of Indian culture.

2-136 Guru and drummer friend

2-137 Students singing

Scrolls are another way religious mytholgy and traditions are taught. As the scrolls are rolled down, the myths are sung. Entire families and neighborhoods would listen to the telling of these traditional tales. Puppet theatre also serves the same purpose to both children and adults, for both pleasure as well as instruction. The current fear is that traditional ways of teaching mythology and religion will eventually be lost since television has now replaced drama, dance, scrolls, and puppet theatre as the current form of entertainment.

3- 1 Scroll stories and legends

3- 2 Scroll stories and legends

3- 3 Puppet theatre

3- 4 Puppeteers

Dhobi is the Indian laudry service done in the river. For 100 rupees, about three dollars, you can have 200 pieces of laundry washed with soap, starched, and ironed with a coal-heated iron. Sox and handkerchiefs are free. The disadvantage is that the clothes are hit upon rocks, so buttons come at a premium.

3- 5 Dhobi laundry

3- 6 Dhobi laundry

Hinduism is a fascinating religion which takes many forms. Some people prefer private worship with tokens of prayer or floral offerings, while others celebrate with huge public parades, processions, and festivals. The street procession with the child, accompanied by marching band, was to celebrate this Hindu child's transition to eating his first solid food. Hindus say there are about 330 million gods and goddesses and all are manifestations of One. Some Hindus worship Lord Shiva, while others worship Krishna, Vishnu, Ganesh, Durga, Lakshmi or one of thousands more. Each village, each clan, each family, each person has a protective deity, and there are numerous spirits and ghosts guarding crossroads and dwellings (Jacobson 21).

3- 7 Hindu flowered deities
3- 8 Hindu holyman
3- 9 Flower offering from woman
3-10 Street procession
3-11 Celebration for child's first solid food

3-12 Bronze Shiva

3-13 Ganesh and orange necklace

3-14 Many armed goddess

The rituals of Hinduism tend to be very colorful and almost sensuous, involving offering of flowers, fruits, leaves, sweets, spicey food, coconuts, milk, water, golden tumeric paste, and even silver, gold, or precious gems (Jacobson 22). Some of the more fragrant flowers and leaves that are used for worship are jasmine, lotus, water lily, hibiscus, rose, henna flower, marigolds, sun flower, night queen, oleander, hyacinth, and hundreds more (Narayan and Nagaswami 103).

3-15 Monk with flowered deities

3-16 Shrine

3-17 Flower sellers outside of temple

3-18 Coconut milk offering

Many of the Hindu deities have multiple arms which symbolize their divine powers. Many are housed within ornate temples or carried on highly decorated and beautifully carved and painted palanquins, such as these of the horse, bird, red-faced god, or elephant. In public processions, thousands of people fight to pull wooden

3-19 Statue of Lord Shiva

3-20 Horse palanquin
3-21 Bird palanquin
3-22 Red-faced palanquin
3-23 White elephant palanquin

chariots with ropes through the streets which carry their favorite deity.

3- 24 Public chariot for street processions

More than 83% of Indians are Hindus, and their religion affects every aspect of their lives. All of life's important milestones — birth, marriage, death — are marked with ceremonies involking the influence of ther gods and goddesses (Jacobson 22).

3- 25 Larger public chariot

3-26 Hindu temple against blue sky

There are many great temple towns in India, Madras being one of them. Some of these fabulously carved pieces of religious architecture are sacred to Shiva and Vishnu, while others are dedicated to Ganesh, the elephant-headed god. Worshippers crowd the temples and its bathing tanks to pray. In outer courtyards, trumpets, drums, and chants can be heard, and a Brahman priest teaches two young novices the rituals of chants and prayers of the Hindu faith.

3-27 Hindu temple against blue sky
3-28 Hindu temple
3-29 Rice fields with temple in distance
3-30 Bathing pool at Hindu temple
3-31 White Hindu temple
3-32 Musicians at temple

3-33 Holyman teaching young boys

The hundreds of millions of people in India are almost all born into and marry within one of thousands of caste and caste-like groups. Traditionally, each rank or occupation has been associated with this caste designation. The Brahman or priestly caste is the high-ranking caste; merchants and farmers are the middle-ranking caste; artisans such as potters, weavers, cloth and paper makers, barbers, and carpenters are the lower-ranking caste; and launderers, leather workers, butchers, and latrine-cleaners are from the "untouchable" caste. In modern India, although these castes do still exist, negative discrimination and "untouchability" have been outlawed. Positions in politics as well as many other professions are now being attained by formerly low-status groups (Jacobson 31). Today there are also "casteless" occupations. These would be new occupations and jobs which did not apply in ancient India, such as sociologists, computer specialists, data programmers, air craft pilots, and the like.

3-34 Holyman teaching young boys

On the shores of the Bay of Bengal a few miles south of Madras, there are a lovely group of rock-cut monuments which evoke the past. Here, at Mahabilipuram, free-standing boulders were carved to resemble small temples in the 7th Century. Rock-cut caves and stone bas relief are there also, along with a freestanding circular boulder called "Krishna's Butterball," which dangles precariously from the side of a mountain (Jacobson 178). Lord Krishna, the happy blue-skinned god, is a greatly beloved god. He is the incarnation of Hindu god Vishnu. Krishna is a very mischievous god who likes to engage in many childhood pranks, such as getting into the butter jar, or stealing the clothes of maidens while they are bathing in the river (60).

3-35 Seaside stone temples

3-36 Zawierucha at seaside temples

3-37 Seaside temple

3-38 Krishna's "butterball'

The Shore Temple, one of India's oldest temples, has stood on the beach and been washed by the sea for twelve centuries (Jacobson 178). A town of stone cutters

3-39 Two seaside temples

3-40 Community of stone cutters

live here, descendants of the artisans who carved the seaside temples. Most Indian women do not go swimming; those that do, bathe in their sarees and then hold them up like a blanket to dry in the fresh air. Seashell sellers dot the sandy dunes selling their colorful, and sometimes etched, seashell art.

3-41 Community of stone cutters
3-42 Zawierucha at beach
3-43 Air drying a saree on the beach
3-44 Seashell vendor
3-45 Seashell salesman

Another Indian custom in the painting of a kolam, a design which is drawn on the ground in front of the house each day. Kolams are traditional patterns drawn in rice powder which denote auspiciousness and invite the gods to bless the house with prosperity. When colored powder is used, it is called Rangoli. Here an independent salesmen sells his "ready made" kolams, very pretty and very easy to use (Narayan and Nagaswami 76-77).

3-46 Rice design

3-47 Powdered designs

3-48 Powdered designs

Calcutta:

Calcutta is the largest city in India. It is not an ancient city; in fact, it is really a British invention dating back only 300 years (Crowther and Raj and Wheeler 305). Calcutta's main streets and side streets are incredibly busy, cluttered with people (some washing up along the curb), noisy hawkers (selling fish, fruits, and vegetables, plastic tarps, and anything and everything that one may need), surging crowds, and rushing, but often stand-still, traffic. And in Calcutta, as we found in many parts of India, the smiles are always just beneath the surface.

3-49 City life in Calcutta
3-50 Crowded Calcutta street
3-51 Fish market
3-52 Boy bathing in street

3-53 Vegetable sellers

3-54 Calcutta traffic jam

3-55 Smiles despite traffic

Unfortunately, over 150,000 people make their homes on the pavement of Calcutta (Jacobson 150). Mother Teresa, a Roman Catholic nun born in 1910 in Yugoslavia, and her Missionaries of Charity Order, begun in 1950, tend to a great number of these truly destitute human beings — the sick, the lepers, the homeless, the orphaned, the dying. We had the privilege of visiting Mother Teresa, an Indian citizen since 1948, in her home. One of Mother Teresa's first assignments as a nun was to teach, and eventually to serve as principal, in a girls' high school in Calcutta. After intensive medical training, her next venture was to gather unschooled children from the slums and start to teach them. Now, 45 years later, she and her order have more than 500 different operations in 25 countries around the world. She is a truly remarkable, noble, and humbly powerful woman. We visited her Rainbow School, where she began teaching, and her orphanage. Presently in her eighties, she won the Nobel Prize for Peace in 1979 (Eggenberger 416, 417).

3-56 Mother Teresa in Calcutta

3- 57 Mother Teresa

3-58 Mother Teresa

3-59 Zawierucha and Mother Teresa

3-60 Zawierucha and Mother Teresa

3-61 Zawierucha and Mother Teresa

3-62 Rainbow School classroom

3-63 Zawierucha and students

3 -64 "Lion King" bulletin board

Visitors to Calcutta marvel at many sites: the Victoria Memorial, St. Andrews Church, the Hooghly River and Bridge (actually the Ganges but renamed by the British because of the reeds growing along its banks) and the Botanical Gardens where grows a 200 year-old banyon

3-65 Victoria Memorial
3-66 St. Andrew's Church
3-67 Hooghly River cruise
3-68 Boat of hay on Hooghly River
3-69 Hooghly River Bridge

tree, the largest in the world, with 1,775 props or supporting roots and a circumference of 412 meters (Narayan and Nagaswami 133).

3- 70 Banyon tree in botanical garden

Varanasi:

"Varanasi, or Benares, is called the Hindu City of Light. It is one of the most important pilgrimmage sites in all of India. The devout have come to Varanasi for thousands of years to spiritually cleanse themselves in the Ganges River at this location. The Ganges River is revered throughout India as the symbolic essence of life itself. Here, in this intensely sacred center, acts of religious merit, such as the taking of sacred baths, giving to beggars, or offering gifts to the Hindu Lord Shiva, are particularly fruitful. Dying in the eternal city of Varanasi is believed to lead to the salvation of the soul and freedom from the torturous cycle of rebirth. This is why Varanasi's riverfront is crowded each dawn with bathers, praying, performing yoga, and dipping into the river's water. Not far from the bathing areas are the cremation ghats, where the bodies of many who have passed away are committed to the elements." (Jacobson 62) Depending on the wealth of the family of the deceased, differnt types of wood are burned on the burial pyre — fragrant sandwood being the most expensive. Because the river is supposed to be religiously pure as well as purifying, questions about water pollution to devout Hindus are irrelevant (62).

3-71 Boatman on Ganges River

3-72 Candle-lit offering

3-73 The ghats from the river

3-74 Two Hindu bathers

3-75 Buildings along Ganges River
3-76 Bathers at ghats
3-77 Boat and bathers

3-78 Religious bathers in river
3-79 Person doing yoga
3-80 Bathers in river

3-81 Wood piles for funeral pyres
3-82 Wood piles for funeral pyres

3-83 Boat along the Ganges River
3-84 Boats along the Ganges' shore

Only a few miles to the south of Varanasi is a region which is not only sacred to the Hindus, but to Buddhists as well. It is called Sarnath, a place where Lord Buddha preached his first sermon after he attained enlightenment 25 centuries ago. Here stand the remains of great stupas, which are masonry burial mounds. These were built when Buddhism was at its peak in India (Jacobson 62). The spititual and temporal leader of the Buddhist religion is called the Dalai Lama. While we visited India this summer, we were invited to a reception to celebrate the current Dalai Lama's 60th birthday. He is the fourteenth in a succession of embodiments of the bodhisattva, the succession having begun in the 14th Century (Eggenberger 243).

3-85 Stupa in Sarnath

3-86 Stupa

3-87 Golden Buddha in temple
3-88 Carved stone Buddha in museum

3-89 Photo of Dalai Lama

3-90 Sixtieth birthday of Dalai Lama
3-91 Dalai Lama

3-92 Dalai Lama

Agra:

Certain buildings and monuments are associated with particular countries: Egypt has the pyramids, Paris has the Eiffel Tower, China has the Great Wall, Rome has the colosseum, and India has the Taj Mahal.

3-93 Entrance gate at the Taj Mahal

This most famous Mughul monument, built along the Jamna River, was constructed in 1632 by the Emperor Shah Jahan in memory of his wife Mumtaz Mahal, the "lady of the Taj." It has been described as the most extravagant monument ever built for love, for the emperor was heartbroken when Mumtaz died after giving birth to their 14th child. She was his favorite wife of 17 years, and after her death, he never married again. Twenty thousand people were recruited to work on the Taj from India as well as central Asia. Experts were even brought from Europe. It took over 20 years to build it (Crowther and Raj and Wheeler 242).

The most unusual story about the Taj is that there might well have been two of them. Shah Jahan, it is said, had intended to build a second Taj in black marble as his own tomb across the Jamna River that would be linked with the white monument by a silver bridge. But before he could begin his second masterpiece, Aurangzeb, his power-hungry son, deposed his father. Shah Jahan spent the last seven years of his life in Agra Fort, looking out across the river at the marble resting place of his beloved and most favorite wife (Crowther and Raj and Wheeler 242).

The Taj Mahal is not a palace; it is only a tomb. It is a walled complex which has a beautiful entrance gateway and two mosques, one on each side of the Taj. In the center, framed by ornamental gardens and mirrored in a reflecting pool, rises the sublime vision of the domed mausoleum. At each of its corners are four spiring minarets. Intricately cut marble screens filter in the light, and pointed arches accent windows and doors. The architectural detail is mesmerizing. Carved floral patterns in the walls are inlayed with semi-precious stones, and the entance gateway has, inlaid in black marble against the white, the entire Koran in Islamic script (Jacobson 55).

As author Doranne Jacobson states so eloquently: "The Taj Mahal is the final wonder of the world, the jewel of India's architectural diadem, a marble structure of awe-inspiring loveliness." (55)

Construction of the massive Agra Fort began with Shah Jahan's grandfather, Emperor Akbar, in 1565. While first built principally as a military structure, by Shah Jahan's time the fort had become partially a palace. Inside the fort is really a city within a city. It contained the Pearl Mosque, the Hall of Public Audience, the Hall of Private Audience, Jehangir's Palace, the Mirrored Palace where the harem's dressing room walls were inlaid with tiny mirrors which reflected each lit candle, and the Octogonal Tower where Shah Jahan died in 1666 after his seven-year imprisonment (Crowther and Raj and Wheeler 243-244).

3-94 Entrance gate

3-95 Ladies in front of entrance gate

3-96 Taj Mahal

3-97 Zawierucha at the Taj Mahal

3-98 Arch at Taj Mahal

3-99 Taj Mahal

3-100 Jamna River at Taj Mahal

3-101 Jamna River at Taj Mahal

3-102 Taj Mahal

3-103 Larger picture of Taj Mahal

3-104 Minaret and mosque at Taj Mahal

3-105 Mosque at Taj Mahal

3-106 Mosque at Taj Mahal

3-107 Entrance gate from Taj Mahal

3-108 Larger picture of the Taj Mahal

3-109 Agra Fort entrance

3-110 Agra Fort

3-111 Mosque at Agra Fort
3-112 Agra Fort
3-113 Agra Fort

3-114 Taj Mahal from across the river
3-115 Observatory and Taj Mahal

Even today descendants of the Taj Mahal's original stonecutters carry on their craft of precisely cutting and inlaying semi-precious stones into pieces of marble or onyx to produce gorgeous pieces of art.

3-116 Stone cutters doing inlay work

3-117 Inlaid plate

Also during the reign of Shah Jahan's grandfather, between 1570 and 1586, the Fatehpur Sikri was built. However, just as suddenly as it was built, it was abandoned due to difficulties with the water supply. It is difficult to believe that after taking 16 years to build the palace, it was only lived in for 14 years, and then abandoned for almost 400 years. This perfectly preserved Mughul city is about 35 miles west of Agra (Crowther and Raj and Wheeler 250).

3-118 Fatehpur Sikri

3-119 Fatehpur Sikri
3-120 Hall of Public Audience
3-121 View from the top

3-122 Zawierucha at the top
3-123 Tombs at Fatehpur Sikri

Mussoorie:

India's boundary to the north is the Himalayas — the Temples of Snow — which separate the hot subcontinent from cold Tibet to the north. Although time did not permit us to go deep into the lofty peaks of the Himalaya mountain range, we were able to go to the foothills of these majestic mountains at Mussoorie.

3-124 Cloudy terraced greenery
3-125 Turbaned tour guide
3-126 Clouded terraces
3-127 Mountains of Mussoorie

When one wishes to escape the heat of the Indian plains, the mountains are an answer to that request. In the foothills of the Himalayan Mountains are famous hill stations, resorts popularized by the British and now patronized by tourists or well-to-do city dwellers on vacation. Mussoorie is one of these renowned hill stations which offers misted mountain passages, lush green hillsides, rugged mounted trails, terraced slopes, cool gentle breezes, rural country dwelling, forested valleys, children unspoiled by the city, an unhurried atmosphere, and a challenging but peaceful life for its inhabitants. Ladies carrying their loads scurried by us oftentimes avoiding photographs, but chidren at this mountain school welcomed us with their smiles, their curiosity, and a song. The setting was so different, so rural, so unique, so peaceful, so untouched by our electronic, mechanical, fast-paced world. It felt like Shangi La — a place not lost in time — but where time does not exist.

3-128 Mountain path
3-129 Terraced slopes
3-130 Village Homes
3-131 Stone House
3-132 Old man in Nehru cap
3-133 Mother and son at window
3-134 Clothes drying on roof top
3-135 Mother and small child
3-136 Ladies carrying supplies
4- 1 Schoolhouse in Mussoorie
4- 2 School children
4- 3 Classroom in Mussoorie
4- 4 Mountains under blue sky
4- 5 Mountains under blue sky
4- 6 Mountains under blue sky
4- 7 Mountains under blue sky
4- 8 Top of mountains at dusk
4- 9 Top of mountains at dusk

Conclusion:

As I reflect on all that I learned about India during my five-and-one-half weeks of travel, there is need to thank a great many people. First of all, I would like to thank the Fulbright-Hays Committee and the U.S. Department of Education for honoring me with this scholarship. Words of appreciation, acknowledgement, and recognition also need to be given to Dr. P.J. Lavakare, the Executive Director of U.S.E.F.I., the United States Educational

4- 10 Zawierucha in archway

4- 11 Fulbright House sign

4- 12 Dr. Lavakare and Zawierucha

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4-13 Mr. Bhardwaj and Brenda

4-14 Fulbright Group of 1995

But there are still many others who need to be thanked and mentioned that I do not have pictures of — our mentors Leela and Joshi, our tour guides in each city, the eminent scholars who lectured us in class. Thanks to everyone from the doormen who opened my doors, called my taxis, and gave me directions, to the poor train station porters who carried my suitcases that weighed 29 kilos apiece, to the ladies who instructed me on how to dress myself in a nine-meter-long saree. But most of all, my sincerest gratitude goes out to the hundreds and thousands of Indian people who welcomed us to their country, to their cities, to their places of worship, and even to their homes with warm smiles and greetings that made us feel welcome. It is this kaleidoscope of splendid people who will continue to teach us what we need to teach others about India.

4-15 Doormen and Zawierucha

4-16 Train station porters with bags

4-17 Zawierucha in blue saree

4-18 Indian ladies

4-19 Two women and child

4-20 Smiling men from Calcutta

4-21 Small boy writing on slate

4-22 Zawierucha reading at Taj Mahal

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